

# HOW·NI·KAN

## PEOPLE OF THE FIRE



Vol. 17, No. 8

Citizen Band Potawatomi Tribe

August, 1995

## Committee names judge, considers secretarial election



*Business Committee Members And Staff At Recent Meeting*

By GLORIA TROTTER

A young Potawatomi attorney was appointed to a vacancy on the Citizen Band Potawatomi Supreme Court, and plans were discussed for calling a secretarial election at the Aug. 9 meeting of the tribal Business Committee.

Marian Flanagan, who just won election to the tribal Grievance Committee in June, was appointed to fill a vacancy on the Supreme Court after the Business Committee rescinded a previous action taken before the committee was aware of the proper procedure for filling such appointments. Since that time, the vacancy was advertised and applications accepted.

"We have received applications from a number of Potawatomi judges, other jurists and attorneys in addition to Marian which we shall retain in the event of future vacancies," said Chairman John A. Barrett Jr. The Business Committee reviewed the other applications and after discussion voted to appoint Flanagan. Barrett noted that if she accepts the appointment, she will have to give up her Grievance Committee post.

The committee also discussed scheduling a Secretarial Election on a couple of questions the tribe has been considering. One of those is changing the eligibility requirements for tribal scholarships. "The tribe has approved the concept of making descendancy members eligible for scholarship funds," Barrett noted, commenting on the question on the June tribal election ballot which was overwhelmingly approved. "It would give us the flexibility to award scholarships on merit and use money from other funds." He noted that the "intent is to help those who are above the Pell Grant level — those in the lower middle income bracket."

A proposed name change may also be on the Secretarial Election ballot. The committee has suggested "Citizen Potawatomi Nation" and "Citizen Potawatomi Tribe." Long a topic of interest and controversy, this is an issue that has been discussed at all of the Regional Councils. The use of the word "band," Barrett has pointed out, "denotes a status less than a full tribe. We are, of course, a federally recognized tribe with no restrictions as a 'band.'" No specific action was taken.

The committee also reviewed a proposal for an eyeglasses service, which would include traveling eye exam and frame selection service, and a full lab on tribal property. No action was taken pending further study of the costs involved. The committee also discussed a suggestion that the tribe consider burial and cemetery services.

Reviewing suggestions made after the annual Potawatomi Pow Wow, committee members agreed that a permanent pavilion at the pow wow grounds would be a big asset, and looked at ways to increase the arena space.

All five members of the committee were present for much of the meeting, which was observed by guests Hazel Rhodd Williamson, a member of the Grievance Committee, and her daughter Patty Carson.

## Tribal officials studying possible impact of Supreme Court affirmative action ruling

A recent Supreme Court ruling blunting the thrust of the affirmative action movement may not have the same adverse impact on federally recognized Indian tribes as other minority groups.

A 38-page memorandum being distributed by the U.S. Department of Justice in the wake of the new court decision places Native Americans who are members of federally recognized tribes in a different category. The memo relies on a past high court decision in explaining that tribal classifications are political rather than racial in nature.

Because of that, the memo says, programs designed to benefit Native Americans

**See Chairman John A. Barrett's related editorial on page 16**

may be judged on a "rational basis" standard rather than a "strict scrutiny" rule which legal scholars believe was established by the high court in its 5-4 decision in a case involving a white-owned construction company which claimed to have been denied access to a federal Department of Transportation project. The court said, in effect, that racial preferences in awarding government contracts are seldom permissible.

But under a 1974 Supreme Court ruling in the case of *Morton vs. Mancari*, benefits granted to Indians were placed

in the political category. That ruling held that tribal classification "is granted to Indians not as a discrete racial group but rather as members of quasi-sovereign tribal entities."

Under that doctrine, the Justice Department memo maintains, the "rational basis" standard requires only that any special treatment extended Native Americans be rationally tied to Congress' unique obligation to the tribes. Legal experts consider that to be a much easier standard to meet than the "strict scrutiny" standard the court appeared to have established in its recent 5-4 decision on affirmative action.

## Inside:

TRIBAL STORE #2 GRAND OPENING — P. 8 & 9

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# TRIBAL TRACTS



## Advice From An Actor

Young people participating in the Citizen Band Potawatomi Tribe's Summer Youth Program had a very special treat when a successful Indian actor came to visit. Brian Frejo, a Pawnee-Seminole actor from Oklahoma, presented a program called "Created For Greatness," designed to instill good self-esteem while encouraging the youth to be alcohol and drug free, according to Summer Youth director Ardeena Angelo. "Brian has been a good inspiration to our youth and the Employment and Training staff appreciated him for working with them," she said. Brian told how he broke into the movie and television world. He has appeared in *Under Siege*, *The Last of the Mohicans*, *The Untouchables*, *Unsolved Mysteries*, *Angel Fall*, *Murder She Wrote* and *Last Chance Detective*.

## Walking on

### Robert Franklin Curley

Retired electrical worker Robert Franklin Curley of Shawnee died Aug. 7, 1995, in a Shawnee hospital. He was 64.

He was born May 17, 1931, in Pawhuska to Robert James and Galena Gladys (Lewis) Curley. He attended Sacred Heart School and Chilocco Agricultural School. He married Doris Faye Adams on June 9, 1954, in Oklahoma City.

Curley entered the U.S. Army in 1948 and was an infantryman for a year. He then spent six years in the U.S. Navy. He served as a gunner's mate and was in the Korean war. He worked in the oil fields for a number of years and settled in Shawnee in 1963. He worked for Oklahoma Gas and Electric Company building electrical substations and retired in 1987. He continued independent work until 1991.

He was a member of St. Benedict's Catholic Church.

Surviving are daughter and son-in-law, Machella and Bill Howard, Shawnee; son and daughter-in-law, Mark and Cheryl Curley, Washington D.C.; son, Michael Franklin Curley, Shawnee; brother, Charles Wesley Curley, Fort Myers, FL.; brothers-in-law, Howard Adams, O.B. Adams, both of Oklahoma City; Doug Adams, Angleton, TX; sisters-in-law Becky Adams and Debbie Hoffman, both of Tucson, AZ; Iris Belshe, Okla-

homa City, five grandchildren and many other relatives.

His wife Doris Faye Curley preceded him in death in 1982.

### James (Jim) Carl Roberts

James (Jim) Carl Roberts died MARCH 9, 1995, as a result of an accident. He was born in Monroe, Louisiana, on September 20, 1929. Jim graduated from Centenary College in 1956. He was employed by Gulf Oil Co. from 1951 to 1959 when he opened an office as an independent geologist. He maintained his business until he retired in 1986. Jim was a private pilot and a motorcycle and boating enthusiast and since his retirement he was an avid golfer and an active member of Southern Trace Country Club.

It was Jim's requests that he be cremated and no memorial services be held. The family requests that no flowers be sent but that any memorials or donations be made to the charity of your choice. Jim is survived by his wife, Jody Roberts; two sons and their wives, Brent and Bethany Roberts and Carlton and Arnie Roberts; and one stepson, Jeffrey Fisher. He is also survived by two granddaughters, Madeline Claire and Katelyn Elizabeth. He was preceded in death by his mother, Effie Mae Peltier Roberts, and his father, James Clinton Roberts.

### Wanda Macy

Former Shawnee resident Wanda Macy died July 25, 1995, at her home in Guthrie, Oklahoma. She was 73.

Mrs. Macy was born Oct. 18, 1921, in Maud to A.A. and Ada Duvall. She grew up in Pottawatomie County and graduated from Earlsboro High School. She married John W. Macy on Feb. 23, 1942, and moved from Dallas, Texas, to Shawnee and then Guthrie.

She worked as a Sunday school teacher for 28 years and also worked with Meals on Wheels. Mrs. Macy was a member of the Eastern Star Chapter No. 12 in Guthrie.

She was preceded in death by her parents, two brothers and her husband, John in 1977.

Survivors include a son and daughter-in-law, John Jr. and Carolyn Macy of Norman; two grandchildren, Jeremy and Jami Macy; five sisters, Alma Lee Brown of Oklahoma City, Orene Bridges of Ardmore, Ruth Martin of Buna, Texas, Fern Elliott of Oklahoma City, Helen Chaffin of Seminole; one sister-in-law, Jearline Bates of Shawnee; one aunt, Fern Duvall of Shawnee and several nieces and nephews.

Services were held at Smith Memorial Chapel in Guthrie. Burial was at Summit View Cemetery in Guthrie under the direction of Smith Funeral Home, Guthrie.

### Wallace Reid Martin

Wallace Reid Martin, 72, of Topeka, Kansas passed away July 20, 1995, at his home. He was born July 11, 1923 in Willard, Kansas, the son of Henry and Edith Burns Martin. He was preceded in death by his parents and two brothers, Ralph "Mastermine" Martin and Paul "Mook" Martin.

Mr. Martin graduated from Rossville High School in 1942. He was a heavy equipment operator and had been employed by Hamm Construction and Meier Construction.

He Martin was a member of Sacred Heart Catholic Church of Topeka, Citizen Band Potawatomi Tribe of Oklahoma and a 25 year member of Local 101 Operators and Engineers.

He was married to Ila Sue Eakin Cottle on September 22, 1968 at Jefferson City, Missouri. She survives.

Surviving in addition to his

wife are three sons, Michael R. Martin, Kansas City, Missouri; Rev. Anthony W. "Tony" Martin, Beaver Falls, Pennsylvania; and Thomas A. Martin of Atlanta, Georgia; three daughters, Renae L. Ely, Ileta M. Bray and Nanette A. Martin, all of Topeka, Kansas; a brother, Charles Martin, Silver Lake, Kansas; six sisters, Olive Beard, Neosho, MI; Edna Devader, Holton, KS; Gladys Immenschuh Augusta, KS; Doris McGee Rogerson, ID; Betty Gibson, Topeka, KS; and Catherine Devader Delia, KS; 18 grandchildren; one great-granddaughter; and numerous nieces and nephews.

Memorial contributions may be made to the American Cancer Society, 1315 SW Arrowhead Rd., Topeka, KS 66604 or Midland Hospice Care, 200 SW Frazier Circle, Topeka KS 66606-2800.

## Tribal member on national board

A member of the Citizen Band Potawatomi Tribe was recently named as one of four new members of the Board of Directors of the National Indian Child Welfare Association.

Phil Quinn, Ph.D., of Hermitage, Tenn., was named to the board at the association's general membership meeting April 24 in Minneapolis, Minn. He will serve a three year term.

A nationally recognized educator in the field of family violence and family abuse, Quinn has authored several publications on the subject. He also maintains a private practice in Hermitage.



## Motley racks up softball, school honors this year

## How Ni Kan Donations

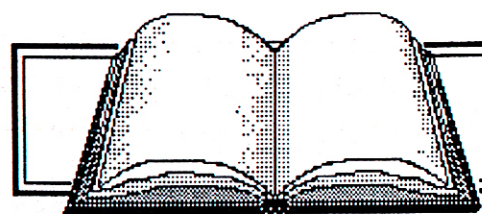
Carl A. & Carol Beavers, ID - \$20  
Juanita Stone, CA - \$10  
Gerald L. Peltier, VA - \$30  
Larry & Nancy Olson, ID - \$20  
George & Phyllis Neff, NM - \$30  
Walter & Mary Eastman, CA - \$25  
Carl L. Ziegler Sr. & Margaret Anne, NC - \$20  
Hellen Trout, CA - \$10  
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## For the record...

# BUSINESS COMMITTEE MEETING MINUTES, MAY 23, 1995

Chairman Barrett called the meeting to order at 6:00 p.m.

Present: Chairman John A. Barrett, Jr., Vice Chairman Linda Capps, Secretary-Treasurer Bob Davis, Committeeman Hilton Melot, Committeeman Jerry Motley, Tribal Administrator J.D. Colbert, Deputy Administrator Bob Trousdale, HowNiKan Editor Gloria Trotter, Tribal Rolls Director Mary Farrell, Executive Secretary Pat Raymer.

Linda Capps moved to approve, with one correction, the February 1, 1995 Special Business Committee Meeting Minutes; Hilton Melot seconded. Passed 5 in favor, 0 opposed, 0 absent.

Jerry Motley moved to approve, with one correction, the February 21, 1995 Business Committee Meeting Minutes; John Barrett seconded. Passed 5 in favor, 0 opposed.

Linda Capps moved to approve, with one correction, the March 29, 1995 Special Business Committee Meeting; Hilton Melot seconded. Passed 5 in favor, 0 opposed.

Chairman Barrett suggested that HowNiKan Editor Gloria Trotter advertise job openings in the HowNiKan.

Hilton Melot moved to approve Resolution #95-23 omitting the probate clause in Resolution #95-23 creating the Citizen Band Potawatomi Insurance Burial Fund; Linda Capps seconded. Passed 5 in favor, 0 opposed, 0 absent.

Hilton Melot moved to approve Resolution #95-80 eliminating the 75% enrollment requirement for the Citizen Band Potawatomi Insurance Burial Fund and setting a cut off date of September 1, 1995; Bob Davis seconded. Passed 4 in favor, 1 opposed, 0 absent.

Bob Davis moved to approve Resolution #95-48 pertaining to relinquishment of four tribal members; Linda Capps seconded. Passed 4 in favor, 1 abstention, 0 absent.

Hilton Melot moved to approve Resolution #95-81 requesting a Secretarial Election be conducted to adopt an investment policy and also changing the name of the tribe to Citizen Potawatomi Nation; John Barrett seconded. Passed 5 in favor, 0 opposed, 0 absent.

Linda Capps moved to submit the name of Oklahoma City attorney Marian Flanagan to fill the vacancy on the Citizen Band Potawatomi Indian Tribe's Supreme Court, which was created by the resignation of Linda Epperley. Jerry Motley seconded. Passed 5 in favor, 0 opposed, 0 absent. If confirmed for the vacancy, Resolution #95-79 will apply to Ms. Flanagan's confirmation. prior to.

Hilton Melot moved to approve Resolution #95-59 appointing Norman Kiker as representative of the Citizen And Potawatomi Tribe to participate in the proposal for the survival of the Potawatomi Language Planning Project submitted by the Hannahville Indian Community; John Barrett seconded. Passed 5 in favor, 0 opposed, 0 absent.

Hilton Melot moved to uphold the disenrollment of Martin Stites when he failed to appear in response to a certified letter. Mr. Stites, enrolled in 1983 despite the fact that he was the adopted son of a tribal member, had appealed the committee's February 21 decision to disenroll him by responding with a letter to the Bureau of Indian Affairs. Bob Davis seconded. Passed 5 in favor, 0 opposed, 0 absent.

John Barrett moved to approve Resolution #95-65 changing the mandatory Business Committee meeting from Thursday, February 23, 1995 to Tuesday, February 21, 1995; Jerry Motley seconded. Passed 5 in favor, 0 opposed, 0 absent.

John Barrett moved to approve Resolution #95-64 authorizing a General Counsel Contract between Michael Minnis and Associates, P.C., and the Citizen Band Potawatomi Indian Tribe of Oklahoma and requesting secretarial approval; Linda Capps seconded. Passed 4 in favor, 1 opposed, 0 absent.

Hilton Melot moved to approve Resolution #95-62 to document specific assurances to comply with application requirements stated in the application procedures for the Fiscal Year 1995 Community Development Block Grant Program; Bob Davis seconded. Passed 5 in favor, 0 opposed, 0 absent.

Jerry Motley moved to approve Resolution #95-63 to document specific assurance to comply with application requirements stated in the application procedures for the Fiscal Year 1995 Community Development Block Grant Program, for the proper maintenance, repairs and replacement to items not covered by warranty or insurance for the community facility; John Barrett seconded. Passed 5 in favor, 0 opposed, 0 absent.

Hilton Melot moved to approve Resolution #95-61 authorizing submittal of an application to the United States Department of Housing & Urban Development for an amount not to exceed \$750,000.00 which shall provide funds for the new construction of a community facility designed to provide direct service to members of the Citizen Band Potawatomi Tribe of Oklahoma, under the Health Compact & Medical Management Team; Jerry Motley seconded. Passed 5 in favor, 0 opposed, 0 absent.

Bob Davis moved to approve Resolution #95-60 supporting the Kickapoo Tribe of Oklahoma assumption of the Johnson O'Malley programs for the public schools in Dale, McCloud and Harrah for fiscal year 1996; Jerry Motley seconded. Passed 5 in favor, 0 opposed, 0 absent.

Linda Capps moved to approve Resolution #95-67 enrolling 27 applicants eligible for enrollment under previous guidelines; Bob Davis seconded. Passed 5 in favor, 0 opposed, 0 absent.

Jerry Motley moved to approve Resolution #95-68 enrolling 25 descendant applicants; Linda Capps seconded. Passed 5 in favor, 0 opposed, 0 absent.

Hilton Melot moved to approve Resolution #95-69 enrolling 25 descendant applicants; John Barrett seconded. Passed 5 in favor, 0 opposed, 0 absent.

Bob Davis moved to approve Resolution #95-70 enrolling 25 descendant applicants; Linda Capps seconded. Passed 5 in favor, 0 opposed, 0 absent.

Hilton Melot moved to approve Resolution #95-71 enrolling 27 descendant applicants; Jerry Motley seconded. Passed 5 in favor, 0 opposed, 0 absent.

Hilton Melot moved to approve Resolution #95-72 enrolling 25 descendant applicants; Linda Capps seconded. Passed 5 in favor, 0 opposed, 0 absent.

Jerry Motley moved to approve Resolution #95-73 enrolling 25 descendant applicants; John Barrett seconded. Passed 5 in favor, 0 opposed, 0 absent.

Bob Davis moved to approve Resolution #95-74 enrolling 25 descendant applicants; Linda Capps seconded. Passed 5 in favor, 0 opposed, 0 absent.

Jerry Motley moved to approve Resolution #95-75 enrolling 25 descendant applicants; John Barrett seconded. Passed 5 in favor, 0 opposed, 0 absent.

Hilton Melot moved to approve Resolution #95-76 enrolling 25 descendant applicants; Linda Capps seconded. Passed 5 in favor, 0 opposed, 0 absent.

Jerry Motley moved to approve Resolution #95-77 enrolling 25 descendant applicants; Bob Davis seconded. Passed 5 in favor, 0 opposed, 0 absent.

Hilton Melot moved to approve Resolution #95-78 enrolling 6 descendant applicants; Jerry Motley seconded. Passed 5 in favor, 0 opposed, 0 absent.

Business Committee recessed at 9:45.

Business Committee reconvened at 9:55 p.m.

Bob Davis moved to adjourn meeting; Jerry Motley seconded. Meeting adjourned at 10:22 p.m.

John A. Barrett, Jr., Chairman

Bob F. Davis, Secretary/Treasurer

## WOODLAND NATIONS CONFERENCE

SEPTEMBER 28, 29, 30, 1995

### Indigenous Woodland People: Contemporary Issues and Traditional Knowledge

#### Highlights:

Anishnaabe Genealogy Workshop  
Federal Recognition & Sovereignty  
Anishnaabe Traditions Concerning Death  
NAGPRA Issues  
Woodland Culture, Art, and History  
Indian De-Culturalization at  
Hampton, Carey and Choctaw Schools

**Speakers Include:** Clarence Syrette (Ojibwa), Joe Winchester (Potawatomi), Mark Dougher (Odawa), Frank Ettawagesik (Odawa), Dr. R. David Edmunds (Cherokee), Kayle Crampton (Ojibwa), Tom Biron (Ojibwa), Beverly Neal (Miami), Dr. Mark Schurr, Dr. Teresa Schenk (Blackfoot/Ojibwa), Phil Bellfy (Ojibwa), Dr. Larry Nesper, Phoebe Farris (Powhatan), Dr. Elizabeth Glenn, Dr. Donal F. Lindsey, Ardina R. Moore (Quapaw)

**Traditional Gathering:** White Thunder Singers  
John Warren (Potawatomi), Lead Singer

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# TRIBAL TRACTS



## Learning Can Be Fun

Youngsters from kindergarten through sixth grade enjoyed a special summer program hosted by the Citizen Band Potawatomi Tribe's Substance Abuse staff. Shirli Hubert and Dee Lopez had more than 40 children in a Summer Prevention Program that was designed to help the kids make responsible decisions about

alcohol and drugs before they try them. Although emphasis was on self-esteem, peer pressure, and life skills, the activities were also fun. They included everything from arts and crafts to scavenger hunts and a field trip to Sulphur. After about five years, the program is more and more successful, Hubert said.

## Native American Talent Directory includes two tribal members

The Oklahoma Indian Affairs Commission has just completed publication of the 1995 edition of the "Oklahoma Native American Talent Directory," which includes the names of two Citizen Band Potawatomi tribal members.

Listed in the new directory under "Actresses" is Midwest Regional Coordinator Maryann Frank and under "Actors" is J. Davis Hobdy.

With the assistance of the State Arts Council of Oklahoma, the Commission has compiled this directory of American Indian actors, actresses, technicians, and cultural consultants creating a current registry of American Indian talent for dissemination to state, national, and international film production companies and talent agencies. The directory will enlighten the entertainment industry as to the existence and availability of American Indian talent in Oklahoma, and further avail the American Indian talent of opportunities in the entertainment industry.

The 1994 edition of the "Oklahoma Native American Talent Directory" has

been utilized by Turner Broadcasting, Steven Spielberg's production company, and a host of other independent film production companies to aid in the casting of their films. Additionally, the Oklahoma Indian Affairs Commission has received many telephone calls requesting copies of the Directory, suggestions for individuals to fill specific film roles, and assistance in coordinating casting calls for film production. The Commission is expecting increased utilization of the "Oklahoma Native American Talent Directories," which will result in enhanced opportunities for American Indians to participate in the entertainment industry, and for Oklahoma to be chosen as the on-site location for film production.

Copies of the "Oklahoma Native American Talent Directories" may be obtained by writing or visiting the Oklahoma Indian Affairs Commission at 4545 North Lincoln Boulevard, Suite 282, Oklahoma City, Oklahoma 73105 or calling (405) 521-3828 or (405) 524-2154.

## Free Native American Resource brochure available from Smithsonian Runner

The Smithsonian Office of Public Affairs has just published an expanded, photo-filled version of "Native American Resources at the Smithsonian," a free brochure that provides information on resources of special interest to American Indians, and Alaskan and Hawaiian natives. Resources covered in the brochure include fellowships and internships, programs, archival and object collections, and more.

Printing of the brochure was made possible, in part, by a grant from the Phillips Petroleum Foundation Inc.

In addition, a bi-monthly newsletter, called Smithsonian Runner, reports on the achievements of the participants in these programs and on other Native American-related activities, events and exhibitions at the Smithsonian. Runner also features a regular update on the status of the National Museum of the American Indian.

"Native American Resources at the Smithsonian" can be ordered by writing to Smithsonian Information-NAR, Smithsonian Institution Building, Room 153MRC 010, Washington, D.C. 20560, or by calling (202) 357-2700 (voice) or (202) 357-3129 (TTY). "Native American Resources" also can be accessed through the Smithsonian Home Page on the World Wide Web at <http://www.si.edu>. Once at the home page, click on "Perspectives" and then on "American Indian." The direct access address is <http://www.si.edu/perspect/amin/start.htm>. For a free subscription to Smithsonian Runner, write to Runner, Office of Public Affairs, A&I-2410MRC 421, Smithsonian, Washington, D.C. 20560, or call (202) 357-2627.





# IN YOUR OPINION

## 'Splendid job' on July NowNiKan

To The Editor:

What a splendid job you have done on the July HowNiKan. The color pictures are so clear and beautiful, the articles interesting and well written, and the layout so well planned. Congratulations!

Helen Depel  
Oklahoma City, Oklahoma

## Peltier says hello to many relatives

To The Editor:

Congratulations on the job you and your staff do on HowNiKan. We enjoy receiving it every month. I've enclosed a small donation.

My father was Gerald L. Peltier and my grandparents Oliver and Ozetta Peltier. We've pretty much lost touch with the Oklahoma branch of the family and I really enjoy seeing a name I recognize in HowNiKan. Norman Kiker and Rocky Barrett are cousins.

I worked in television sales and management for 16 years. I got tired of the corporate politics and started City List Co. two years ago. We compile and manage databases, handle bulk mail projects, and broker mailing lists. We also handle design, typesetting, and printing.

I married Dawn Wentworth in 1979 and we have one daughter, Katelyn, who will be 6 on August 20. We moved to Richmond, VA in 1981.

My two brothers, Mike and Steve Peltier, and my mother, Virginia, are all in Burlington, VT. My sister Laurie Murphy and her son Scott live in Cambridge, VT.

I'd love to hear from family and tribe members.

Keep up the good work,

Dan Peltier  
Glen Allen, Virginia

## Thanks for good work on golf tournament

Gentlemen:

I would like to express my appreciation and thanks to the organizers and volunteers who put together the golf tournament in connection with the Potawatomi Pow Wow.

I live in Crown Point, Louisiana, which is a suburb of New Orleans, and had never been to the Potawatomi facility nor the Fire Lake Golf Course in Shawnee. Arrangements were made well in advance so that my cousins, Frank Burnett, from Claremore, OK and Joe Burnett, from Bartlesville, OK and our Uncle Glenn Burnett from Midwest City, OK and I could meet in the form of a reunion and enjoy the scramble at Fire Lake Golf Course.

I enjoyed the company of relations I had not seen for many years, and playing a golf course in scramble format, but equally enjoyable was the pride I felt in my Indian heritage and having the opportunity to compete in an all-Indian affair.

Sincerest thanks,

Daniel L. Morrow  
Gretna, Louisiana

## Writer needs help finding Youngs

To The Editor:

I am looking for relatives or information on George Louis Young, Jr. and Elizabeth Ann McDole Young.

Joy Restine  
6101 Round Mt. Rd.  
Bakersfield, CA 93308



## Continuing Studies

Susanne Rene Simon, enrolled Citizen Band Potawatomi tribal member and descendent of the Curley family, granddaughter of Miran and Vernon Chandler, and daughter of Willie and Barbara Greenfield, has been accepted to the University of California at Berkeley as a junior transfer. She plans to complete her A.B. degree in Native American Studies in two years and then attend law school. During the fall semester, Susanne will be involved in the Native American Recruitment and Retention Center which works to motivate Native American elementary and secondary students in Northern California to plan and prepare to attend college. Participation in the Intertribal Students Council and the Native American Students Association are her plans for extracurricular activities. Susanne will also be working on a newsletter affiliated with the Native American Studies Department. Suggestions of field study are welcome. Send suggestions to: Susanne Simon, 984 9th St. (#62), Albany, CA 94710.

## THOUGHT FOR TODAY

How do you handle adversity? Or does adversity handle you?

Our response to the trials of everyday living is the key in facing adversity. Life's challenging trials are not pleasant experiences, and it seems that these difficulties are inescapable. Isn't it amazing how adversity can show up at our front door steps — without an invitation? Eventually, everyone at some time in his or her life will experience some type of hardship or setback. Our reaction to these difficulties can either destroy us or develop us.

A friend of mine explained it to me this way: "Trials or adversities of life can do two things to us. They can make us bitter or they can make us better." I soon realized our response to difficulties determines how we can overcome adversity. Bitter or better. Destroy or develop. The response is up to you.

And remember — to have a friend is to be one!

Thought For Today is provided by Steve Kime, tribal member, author and professional speaker from Bartlesville, Oklahoma.

## Heritage

To My Great-Grandmother, Emily Dodson

*I wish to meet with them someday,  
in a Heaven we both know,  
and dance a dance  
beside a fire,  
with a people  
who haunt my soul.  
I hope to speak with them soon,  
in a language that is dead,  
and recapture the words  
of my lost heritage.  
I desire to walk among them,*

*these People of the Fire,  
and touch hands  
with a bloodline  
that again flows strong and pure.  
I expect to see them one day,  
in a place of restoration,  
where once again rivers flow endless,  
grass is green and spirits roam free,  
on ground that can't be forsaken.*

Susan D. Biddy  
Ft. Cobb, Oklahoma

## HOW-NI-KAN

PEOPLE OF THE FIRE

The HowNiKan is published by the Citizen Band Potawatomi Tribe with offices at 1901 Gordon Cooper Drive, Shawnee, Oklahoma 74801.

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Citizen Band Potawatomi  
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Vice Chairman - Linda Capps  
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Committeeman - Hilton Melot  
Committeeman - Jerry P. Motley

HowNiKan Editor: Gloria Trotter  
Tribal Administrator: J.D. Colbert





# Enterprise Accounting watches bottom line

By GLORIA TROTTER

The bottom line.

That's what all businesses focus on, and that's what the staff of Enterprise Accounting worries about every minute of the day. After all, the Citizen Band Potawatomi Tribe is increasingly well-known for its acumen in business, and the "number crunchers" are a big part of that success.

Enterprise accounting, with its staff of three, is in one sense a part of the tribe's award-winning overall accounting staff, but by law is a separate entity. That's because the government funds used in the many programs the tribe administers must be kept separate from the bookkeeping for the enterprises — the seven businesses (not counting First Oklahoma Bank) the tribe runs.

"We prepare the financial statements and any other reports the administration and the managers need," explained Susan Blair, director of enterprise accounting. She and staffers Letha Goodchief and Laurie Mayo are actually responsible for watching the money all the way from the daily reports to the annual audits.

Letha, who has been with the tribe seven years, watches over the restaurant, bingo hall and museum, with Laurie handles the paperwork for the two tribal stores, the golf course and the bowling center. And Susan watches over all of that while helping look into new computer systems, developing procedures and more.

Susan is always involved on the start-up of any new enterprise, helping set up systems and working with the manager to determine what information her office will need. "Each enterprise prepares a daily report on sales and money paid out," she said. "We go through all their paperwork and verify that everything is documented — that there are receipts, or paid-out tickets for bingo winners, and so forth ... all daily operations are checked and verified in this office, and there's an annual outside audit. Our audits are very clean; we have few corrections or adjustments."

Controls on money, especially cash, are very tight, Susan said. "For instance, with the ATM machine at the bingo hall — their staff has no access to it; we balance it and put money in it every week." Enterprise accounting is also responsible for overseeing inventory controls. While the stores, for instance, may have scanner systems that automatically update inventory, an actual physical inventory is also conducted each month, Susan said.



Letha Goodchief, Standing, and Laurie Goodchief, Seated, Watch Enterprise Money

The biggest problem her office does not allow her office to "talk" to at the moment is the antiquated computer system which does not allow her office to "talk" to the other offices, on line. "We're looking into a new computer system," she said. "What we're looking at will be cutting edge; it will put us where we need to be. It will tie the enterprises together." The new system, for instance, numbers must be keyed in three times, Susan said. It electronically. At this point, each set of she added, another employee will be necessary to keep the computer system doesn't happen soon.

Another improvement Susan would like to make is with the growth of business. "When we have management changes, they'd have something a procedures manual. That hope to work with each of the managers to do that." she pointed out. "It's going by."

A veteran of eight years with the tribe, Susan has seen tremendous growth in the enterprises. And even though it means more work for her office, that's what she likes, especially in the like they are my businesses," she said. "I want to see them do well." After all, it's the bottom line.

## Susan Blair: pilot, CPA, and now public speaker.



Enterprise Accounting Director Susan Blair

Susan Blair is a quiet person who recently joined Toastmasters to improve her communication skills and ended up telling her group why they should go to the Potawatomi Pow Wow.

But Susan also has a few surprises ready for anyone who gets to know her. The divorced mother of a 16-year-old daughter, Amanda, also gave a funny speech to her Toastmasters club about learning to fly. That's right, she's a pilot. "But I don't fly any more," she said. "The

plane went with the divorce."

Susan lives in Norman, where she was born and raised, and enjoys listening to books on tape as she drives to and from the tribal complex. "I like motivational tapes, novels, most anything," she said. She's on the singles advisory board at her church, MacFarlin Methodist, enjoys arts and crafts and loves animals — she owns two dogs, two cats and a parrot.

After earning a bachelor's degree in psychology, Susan

did master's degree work in accounting and eventually became a Certified Public Accountant. She was a pharmaceutical representative before coming to work for the tribe eight years ago. "I've become very involved with the tribe," said Susan, who visiting tribal members often see helping out at the museum gift shop during pow wow. "I've become very protective of it."



# Grand Opening! Triba



Tribal officials and employees, City of Tecumseh officials and Tecumseh Chamber of commerce members made up a large group for the traditional ribbon-cutting at Potawatomi Tribal Store #2 in Tecumseh August 5. Pictured on the front row are Deputy Tribal Administrator Bob Trousdale, Tecumseh Chamber of Commerce executive director Laurie Snyder, store employee Connie Baker, store manager Marilyn Morley, Tribal Administrator J.D. Colbert, Business Committeeman J.P. Motley, Vice Chairman Linda Hilton Melot, Business Committeeman Ronnye Sharp, chamber president Randy Gilbert, Capps, Tecumseh Mayor Phil Hart.



Business Committeeman Jerry M. Capps snipped the ceremonial ribbon. Phil Hartoon waited to present a welcome from the Tecumseh Chamber of Commerce.



Vice Chairman Capps and Administrator Colbert presented University of Oklahoma head football coach with traditional gifts of a Pendleton blanket and tobacco. The pipe-smoking coach said he would put both to good use.



This band was one of two which played for listeners and dancers on Saturday night in the parking lot between Tribal Store #1 and Fire Lake Lanes as part of the grand opening celebration. The festivities went on for two days at the two store locations.



# 1 Store #2, Tecumseh



Motley and Vice Chairman Linda ribbon while Tecumseh Mayor at the store with a certificate of Chamber of Commerce.



Tribal police raised the American and Tribal flags at the new store as Aubrey Loveless sang the National Anthem.



Visitors to the new Tecumseh store on Sunday, Aug. 6, were treated to Native American dancing and singing. Pictured here are, front row from left, Kim Kozad, Beverly Chasnah (with Kellie in front of her) and Carla Whiteman; back row, Howard Kozad, Joe Cozad, Kenneth Cozad, Berkey Monoessy and Michael White Cloud.



This young fellow was one of many who showed up at the Tecumseh store to get an autograph from Coach Schnellenberger. Most got signed photos, but this guy now has a very special shirt.



# REGIONAL REPORTS

## Regional Office Directory

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### NORTHERN CALIFORNIA

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TollFree (800) 325-6639

## WASHINGTON STATE

### Bourzho from Seattle!

This has certainly been a summer we could "write home" about! Warm (sometimes too warm) breezes, lots of sunshine. If it hadn't been for the early and prolonged allergy season, this would have been a perfect summer indeed.

It was good to see all of you who turned out for our 3rd annual picnic at Manchester State Park. There were some new faces and some familiar ones. Though our group was small (why did the weather have to turn cool just then?) we had a chance to visit in depth and make new friends along the way. I am so grateful to Norma Whitley and to Eric for their help — I couldn't have done it without them. Norma got there Thursday afternoon and by the time we arrived she had secured a beautiful campsite with an equally marvelous one next to it. Eric and I set up immediately. On Friday Norma, with her beautiful White American Eskimo dog Yogi, and I had a full day to work on final details and to have an extended visit.

When we finally sat down to eat on Saturday, the variety and amount of food was outstanding! We sure have some good Potawatomi cooks! Josie, a Suquamish friend of Jim Mathes, supplied us all with her frybread and that was some good eating. She's already signed up to bring more next year.

In order for the picnics to continue, however, I need someone (preferably two people) who would be willing to host, plan and carry out the games, ORGANIZE!! It's far too much for one person to do. I will help as I can, mailing out flyers, helping you with ideas, but you will need to be responsible for putting it together and showing up to host. If you're interested, call me and let's talk about it. If we're to have a picnic next summer we need to begin talking about it now.

I hope you had a chance to catch the short film "Lighting The 7th Fire" recently shown on local PBS stations. It was a difficult film to watch in a lot of ways. If you missed it, call your local station and see if they will

## Susan Campbell

rebroadcast it, it will make you angry and touch your heart. And as you view it, remember that these are our people, our brothers and sisters.

The seventh annual NANACOA (National Association for Native American Children of Alcoholics) Conference will be held in Spokane, WA Nov. 4-8 at the Sheraton Hotel. For more information call 1-800-322-5601.

B & B Beads has moved from the Federal Way area and relocated in Burien, WA. They now offer beading classes on Wednesday evenings. I had a nice visit with the instructor in July and it sounds as if she's introducing different beading projects each week. Call the store at (206) 246-2772 for details. I have also acquired a new catalog on basket kits and supplies from a company in Seattle. If you'd like their number, call me. They have instructors on staff who would be willing to meet with and teach a small group. Is anyone interested?

I will again be away from my desk for a few weeks. I will be leaving for Indiana on Sept. 15 to participate in the Vieux family honoring in Rochester Indiana and to take part in dedicating a new Trail of Death marker to our ancestor Chesaugan. Eric and I will then wander up into Michigan and over into Wisconsin for a week or so, driving down to Muncie on the 27th to participate in the Woodlands Conference, featuring a day-long workshop on Anishinabe genealogy in the Great Lakes area, followed by an address by Dr. David Edmunds and two days of conference. Minnestrista will meet during this time. We will fly home October 1, so expect a groggy me in the office on the 2nd.

I will end my column on a sad note. Tribal Elder — and my good friend — Hazel Ester Neff passed away July 8. Hazel and I only knew each other a short time but there was something between us that reached in and touched our souls. We spent many hours together going through her family photo albums and I heard many stories, which I tried to get on tape (with some I may have succeeded!) I am blessed that she felt she could trust me in such a manner. I sorely miss her. My love to her family.

## SOUTHWEST

### Bourzho Nikon,

This month I am writing to you from foggy sunny California. No, I am not on vacation; I am staying at the home of daughter and son-in-law Marcia and Donald Hauer and witnessing the power of mind over disease. Don is a young man determined to rise above the doom and gloom associated with the Big "C."

He has worked on his job through radiation and chemotherapy and says "It won't stop me." Then a debilitating seizure. Tests showed tumors in the brain. More radiation. More setbacks, right side paralysis. Gamma Knife surgery — all the while saying, "I'll fight and win."

I have been here three weeks. When I got here, we propped him up with pillows. He was able to feed himself with his left hand but that was the extent of it. I have witnessed his sitting up alone, moving a finger, lifting an arm, wiggling a toe, moving a leg, standing up, getting in and out of his wheelchair — taking those first

few hesitant steps all the while saying, "I am going to get through this." Today he is walking with the help of a cane and still saying, "I'm not out of the woods, but I'm getting there".

Love, medicine, hard work, a strong mind powered by great determination and LOTS of prayers and healing thoughts coming this way are all coming together to create this healing. We really want to thank everyone who has been praying and pulling for us; you are a big part of this healing. Like Don says, we're not out of the woods yet, so please keep us in your prayers and we will find our way out of the wood yet.

I'll be home next week. Keep in touch — the office is still open! If you need help, just call. Final reminder: the Burial Insurance cut-off date is September 1, 1995. Have a wonderful summer. Remember, your body is a shell, but your mind has no boundaries.

Megwetch



# REGIONAL REPORTS

## SOUTH TEXAS

**Bourzho from Southeast Texas,**

John and I enrolled in computer classes at Tomball College this month. The first thing we heard there is that the computer is known as "the machine that changed the world."

I suppose it has had that significant an impact. I accept most of "technology" as commonplace today, and don't give a great deal of thought to the changes around me. I expect the TV to work, and it doesn't seem as incredible as it did forty years ago.

All this makes me think about change, and the realization of miracles I see every day. My grandad Dee Kolt left this circle in 1947, of a stroke that was caused by high blood pressure. There are medications today that might have prevented that coronary accident had he had them available then. My grandmother Sarah Whipple died in 1920 of "blood poisoning" caused by cutting her hand on a tin can — an accident we don't give a minute of thought to today, relying as we do on the antibiotics so readily available to us.

Change is good. Right? Still, we fight some of the changes in our lives as if we were battling the devil himself. Then we make major changes with intent, and feel we have given our decision the most enlightened foundation possible. Sometimes the Creator make changes for us. Because we don't see the need, or can't see our way clear to follow through, He just steps in and makes it happen.

Some changes we call "misfortune," they seem so devastating. When we survive, we call ourselves lucky and go around saying that something good always comes out of something bad.

Why is that? Because we tend to "sit on the fence until we fall off on the wrong side"?

With that in mind, I begin to think of changes that I have made in my thinking about life, and what those changes have brought about. I have really gotten serious about being

Lu Ellis

Potawatomi. I have tried to learn what that means, "being Potawatomi."

It means to me knowing who I am, where "my people" originated, what is expected of me as a tribal member, and it gives me an anchor in today's world that I can and do hold on to when I have the need for one. Because of this change in thinking, I am working with Norman Kiker in an effort to bring about the Potawatomi language classes for all Citizen Band people who are willing to put forth the effort to learn.

I don't expect this to be easy. I do expect it to be worth the time, effort and dedication needed to bring it about. Education really is the answer to many of the problems we face today. Teaching our children and grandchildren about their own civilization will make it easier to live in these changing times.

We can't depend on the government to care about the fate of Indian people. We can't believe there will be no problems to face when our babies become adults. We can change our priorities, and we can help make our "anchor" a reality for the generations following in our steps.

We see our Chairman and our Business Committee, our Chaplain and our Administrators, way ahead of us on this path. Just look at the time they have given to bring about the changes that make it possible for us to begin language classes, or any of the other possibilities that are here for us now.

We have to make the most of these changes. I have talked with many of you, I know you want to make being Potawatomi an integral part of your lives. You are making these changes now, by going to the pow wows, by remembering the stories of your elders, by taking care of Earth Mother.

Be good to each other.

## NORTH TEXAS

**Marjorie Hobdy**

The heat goes on; that sounds like a song title. I'm getting ready to go on vacation and most everyone else must already be there because it has been very quiet. The schools are starting around here and I am in the midst of budget, the end of the fiscal year and the beginning of the new one at my job. So Fall must not be far away.

I have heard of efforts to bring more activities to the Midland area among the Indians in that part of West Texas. These activities would be of an intertribal nature. I will be sending some information, name and phone number, to our tribal members in the area. But in the meantime if you are interested in meeting with a group, helping to organize a pow pow or other activities, give me a call and I can put you in touch with the right person.

My nephew is looking for information on the Native American Law Enforcement Officer organization. I have asked Mary Farrell and she is asking around trying to find some information. If you belong to this group or know how to contact them, give me a call. Anyone out there? Surely we have some members who know of this group.

By the time you get the August paper, it may be too late to enroll for the Burial Insurance. But if it's not, send those forms in. It's a nice benefit and could really help out at a difficult enough time already. Call me if you need information. I'll do the best I can to answer your questions or put you in touch with someone who can. Hope your summer is winding down smoothly.

## OREGON & IDAHO

**Bourzho from Oregon/Idaho,**

It is just about time for all those little mud tracking moccasins to be making tracks back to school. Let's all remember to watch out for them along the roadway and streets.

Chemawa Indian School supervisor Gerald Gray announced that classes for the 1995-96 school year will begin Aug 23, 1995. Students who are enrolled will travel Aug 20-22, or as soon thereafter by air, bus, or train as arranged.

Chemawa Indian School is an off-reservation boarding (residential) high school providing a wide variety of excellent programs for Indian youth. The school is situated between the Cascade Mountains and the Pacific coast near Salem about 50 miles south of Portland. Students from all over the United States and Alaska have gone to school here. The school graduated 44 seniors on May 17, 1995 and many of those are eagerly waiting to attend college or vocational training. For student enrollment information, students, parents and/or guardians are urged to submit enrollment applications as soon as possible to ATTN: Registrar, Chemawa Indian School, 3700 Chemawa Rd. NE, Salem, OR 97305 or call Kathy Murry, Registrar, at (503) 399-5721 Ext. 247, Fax (503) 399-5870.

There are several employment opportunities at the school also, including Academic Department Head (principal),

**Rocky Baptiste**

Student Management Coordination (counselor) and Student Service Coordinator. Mr. Gray stated these are excellent opportunities for educational leadership and interested, qualified individuals are urged to apply to the personnel office at the above address.

Here in the Northwest country, August is the month of pow wows. Hope you can catch a couple this summer and take your children along:

Aug. 18-20, Grand Ronde Pow, Grand Ronde, OR, 1-800-422-0232; Aug. 18-20, Muckleshoot Annual PowWow, Auburn, WA, (206) 939-3311; Aug. 25-27, Spokane Falls Indian Encampment, Spokane, WA, (509) 535-0886; Aug. 26, Celebrating Traditions, Aton Baker Park, Eugene, OR; Sept. 8-10, Mill-Luck PowWow, North Bend, OR, 1-800-953-4800; Sept. 23, Agness PowWow, Agness, OR, 503-269-5205; Sept. 30-Oct. 1, Grants Pass PowWow, Merlin, OR; Oct. 7, Intertribal Dance Club PowWow, Rickreal, OR.

It has been a quiet month here at the office. Hope you are all getting along well and remember to give me a call if you think I can give you any help. Also, REMEMBER — THE BURIAL INSURANCE WILL NOT BE AVAILABLE TO YOU MUCH LONGER. If you have not signed yourself or your children up, please do so by Sept 1, 1995.

*Indians' greatest advancement came when they learned to use the white man's tools ... his education and his laws.*



# REGIONAL REPORTS

## SOUTHERN CALIFORNIA

**Jeremy Bertrand Finch**

*Bourzho from Pasadena!*

Sorry I missed last month's deadline. I was still out in the Southwest, making my way home from the pow wow in Shawnee. Once I got up on those horses in Santa Fe and did a little riding with the boys, I just had to extend the trip a while ... Besides, you got the straight info from my bros and sisters in the other regions. What a great time we had ...

We're in the dog days now, and it's hotter than the hubs of hell ... This afternoon, I'll be hunkered down next to my AC with a tall glass of iced tea, watching the Dodgers get blown out once again. All due respect to Hideo Nomo, but when're the Dodgers gonna get a good Indian pitcher on the mound (and I don't mean from Cleveland)?

Found out yesterday that I was recently made a grand-uncle — a girl! Congrats to my nephew Eric and his wife, Jenny, up in central Cal. An enrollment form is in the mail. And don't worry, brother Thom; being made a Grampa ain't so bad ... You've just got to wear your glasses a little further down your nose. Just ask Rocky ...

It's hot now, sure, but as the days get shorter and the song of the wind in the corn stalks becomes a little more persistent with each passing day, remember to keep your eye open for a warm camp with plenty of firewood and clean water. And it's never too soon to get started on that layer of fat for the winter! A-ho!

### ANNOUNCEMENTS

The American Indian Clinic, SCIC, and the Community Action for American Indian Women's Health presents the American Indian Day Celebration Saturday, Sept. 23 from 10 a.m. to 4 p.m. at the Long Beach Promenade and Amphitheater at Broadway and Pine, Long Beach. Info: (310) 438-0032, Nina Capelouto.

The American Indian Education Commission is sponsoring a Free Resource Fair on Sept. 28, 2:30 - 6 p.m. at the Southwest Museum, 234 Museum Drive, Los Angeles. Info: (213) 625-6375.

**Pow-Wow/Festival Info:**

September 29 - October 1, 6th Annual Wolf Moon Pow Wow will be held in Lucerne Valley. Info: (619) 248-9354 days, (169) 248-7818 eves.

September 30-October 1, 5th Annual Morongo Pow Wow on the Morongo Rez, 46750 Seminole Dr, Cabazon. Info: (909) 849-3080 ext 213.

September 30-October 1, 7th Annual American Indian Celebration on Piute Butte at the Antelope Valley Indian Museum in Lake Los Angeles on Avenue M between 150 East and 170 East way out in Palmdale. Info: (805) 940-5920, 940-6050, or 273-2349.

And, since no one else will tell you about it...

October 7-8, The American Indian Pow Wow Association is holding their 21st Annual Pow Wow at Thomas Square in Honolulu, Hawaii. (Hope your canoe is seaworthy!) Info: (808) 734-5171 eves, 841-7357 days. I have info on special travel rates from San Francisco, Seattle, and Los Angeles if you want it.

Strengthened by the knowledge of our history, may each of your hearts be filled with reverence for those who came before, with love for our brothers and sisters, and with hope for those who will follow. And may everyone we meet know at a glance how proud we are to be Potawatomi!

*Megwetch*



## Artists Group Forms

*Native Oklahoma Artists Society is seeking artists interested in being part of the society. NOAS is dedicated to helping Native American artists market their artwork so that they can get the best monetary return for their work. Many Oklahoma artists don't have an outlet for marketing their work out of state where they could receive a higher return, NOAS believes. The organization wants to change that, as well as help them sell "the real stuff" to tourists visiting Oklahoma, which is marketing its Native American heritage. Those interested in helping NOAS help Native artists or in joining may write NOAS at 417 East Britton Court, Stillwater, OK 74075, or call Robin Kickingbird at 405-367-7843 or Mel WhiteBird and Bear Benett at 405-376-3236. There are no dues or fees required. Pictured is Cheyenne silversmith Mel WhiteBird, a NOAS member. (Photo by Carrie Goeringer.)*

## Lawrence show to include beadwork workshop

The seventh annual Lawrence Indian Arts Show will feature a five-day, hands-on beadwork workshop conducted by Maricopa-Quechan Indian artist Yolanda Stevens. Sessions will be at the Museum of Anthropology at the University of Kansas.

The workshop will run from 9 a.m. to 4 p.m. Wednesday, Sept. 27, to Saturday, Sept. 30, and noon to 4 p.m. Sunday, Oct. 1.

The workshop will provide an opportunity for participants to learn both traditional and contemporary beading techniques.

As an artist in residence at the Heard Museum in Phoenix and as a teacher of beadwork, Stevens has developed programs to promote a clearer understanding of the people of the Southwest through their history, clothing and decoration. She teaches a variety of beading techniques, including lazy stitch, edging and peyote stitch. She has exhibited her work at the Santa Fe (NM) Indian Market, San Diego Museum of Man, Heard Museum and Colorado Indian Market in Denver.

Registration and materials fee for the workshop is \$250. Because space is limited, early registration is recommended.

The seventh annual Lawrence Indian Arts Show kicks off with a benefit opening, which includes an awards ceremony; preview and sale of works in the juried competition, and a reception Friday evening, Sept. 8, at the KU Museum of Anthropology.

A silent auction of recent works donated by American Indian artists who have take part in previous shows also will take place during the benefit opening. The juried who and sale opens to the public Sept. 8 and ends Oct. 22 at the museum.

Other events in the 1995 show:

- An outdoor Indian Market at Haskell Indian Nations University in Lawrence Sept. 9 and 10. The Indian Market is open to American Indian artists who would like to sell their works from outdoor booths.

- An exhibit of recent works by Potawatomi Indian artist Leslie Evans and Kiowa-Comanche Indian artists Blanche Wahnee Sept. 9 to 24 at Haskell.

- An exhibit of recent works by Potawatomi Indian artist Doug Coffin Sept. 8 to Oct. 4 at the Lawrence Arts Center, Ninth and Vermont streets.

- An exhibit of traditional American Indian beadwork Sept. 9 to Oct. 22 at the KU Spencer Museum of Art.

- A photographic exhibit of Indians of Kansas Sept. 11 to Oct. 31 at the Lawrence Public Library, 707 Vermont St.

For additional information, write or call Maria S. Martin, Lawrence Indian Arts Show, Museum of Anthropology, University of Kansas, Lawrence, KS 66045; (913) 864-4245.



# POTAWATOMI SCRAPBOOK

## The Potawatomi

Compiled by Judi Johnson,  
Assistant Curator of Ethnography  
Illinois State Museum, American  
Indian Pamphlet No. 7

### History:

The Potawatomi and Ottawa and the Chippewa (also known by their French name, Ojibwa) were once a single tribe sharing the same language (Algonquin) and the same way of life (migratory seasonal hunting and farming). Their tribal traditions tell of a migration from the East Coast along the Upper Great Lakes. The one tribe split into three at some unknown time in the past, possibly around A.D. 1600 or earlier, near Sault Ste. Marie.

*Po-te-wa-tami* is the Ojibwa name for the tribe. Their own name for themselves is *Potewatmi*. Although there is no known meaning in the term "Potawatomi," following the example of other American Indian tribes, it can probably be translated as "the men" or "the people."

When first encountered by Europeans, the Potawatomi were living in the lower peninsula of Michigan. How long they had resided in this area is unknown, but by 1650 they were forced to take refuge from the western movements of the Iroquois and other eastern tribes and move into the Door County/Green Bay area of Wisconsin. Their stay in this area was not prolonged; by 1670 they had begun to move southward along the Lake Michigan shoreline, expanding east to the St. Joseph and Grand Rivers in Michigan, across to Detroit, south into northern Indiana, and west into the Illinois/Mississippi river triangle (see map).

A strong, war-oriented tribe, in the mid-1650s the Potawatomi fought with the Ottawa to gain control of the fur trade between the French and the Indian tribes farther west and south. A canoeing tribe, they traveled east on the Great lakes and brought back goods from the French which they traded with other tribes at profit to themselves.

During the next century (1700s) they fought with many of the neighboring tribes for land rights over a large segment of the Midwest and sided with

the French against the British colonies, raiding as far east as Connecticut and New York. For approximately 200 years (1640-1849) they roamed by canoe from their summer villages around Lake Michigan and the Illinois/Mississippi River triangle up the Great Lakes to the Northeast Coast and, in the latter period, by horse across the Plains into what is now North and South Dakota. These migrations were the occasions for buffalo hunts, fur trade, and raids on enemies, both Indian and White.

At different periods in their history, they served as military allies and traded with the French in the Great Lakes area, the Spanish at St. Louis, the British during the War of 1812, and with the American settlers on the expanding frontier. Their alliances with other tribes also shifted during this period.

The Potawatomi's ability to travel and their seasonal migrations over vast areas is recorded in the large number of treaties into which the tribe entered with the United States government. They participated in a total of 54 treaties between 1789 and 1867 when the Potawatomi Citizen's Band settlement was established in the Oklahoma territory. The last of the tribe vacated their lands in Illinois in a joint treaty with the Ottawa and Chippewa in 1833.

Intermarriage with other tribes and whites has not been uncommon, and the tribe is now spread over a large area of the Upper Great Lakes in small communities and on reservations as well as in Oklahoma and Kansas, with a few members residing in Canada (see



map). The 1970 Potawatomi-speaking population was estimated at about 1,000. The tribe at its largest numbered around 9,000 in 1820.

### Culture:

During the early historic period (1600 to 1800), the Potawatomi followed an annual cycle of farming, hunting, fishing and gathering wild foods. This cycle was interrupted periodically when small parties of primarily men took part in such activities as trading and raiding.

Because of the widespread locations of the Potawatomi and the different environments in which they lived, some authors have divided the tribe into two distinct groups: the Forest Potawatomi and the Prairie Potawatomi (sometimes confused with the Mascouten), based on cultural and social differences. Some differences are evident, but today the groups are considered one tribe and the following general description of their life applies to both groups.

Before the Potawatomi owned enough horses to allow them to run down and kill large herds of buffalo on the Plains (sometime around 1775), they depended primarily on fish for their staple food supply, especially in the spring. They located their villages in wooded areas along rivers and

lakeshores to be near the fishing areas. In the spring they gathered in large groups in their villages to plant crops in the bottomland fields and to fish in the nearby waters.

In the villages, they lived in large rectangular lodges made by covering a framework of poles with sheets of bark. A roof often extended over from the lodge to cover an open area used both for cooking food and for

drying and smoking food so that it could be stored for future use.

In the late fall, after the harvest, the people of the village separated into smaller groups and moved to temporary hunting camps spread throughout the forests and prairies to be near the wild game. In these hunting camps, they lived in a type of "wigwam." These wigwams were made of a framework of saplings, one end put in the ground in the form of an oval and the other ends tied together at the top, covered by sheets of bark or mats woven from cattail fibers. An area above the central hearth was left open for the smoke to go out.

The Potawatomi planted an abundance of corn, and what they did not need for their own use they traded to the French or to other tribes farther north, such as the Ottawa or Chippewa. Beans, squash, pumpkins, and melons were some of the foods grown for their own use. They also raised tobacco. In the areas where it was available (primarily in Wisconsin) they gathered wild rice. Other wild foods used included greens, berries, nuts, roots and tubers when they were available.

Fishing provided the greatest part of their food supply, with sucker and catfish making up

the bulk of their diet. They also caught other kinds of fish. They fished with nets, weirs, harpoons, hooks and lines. Before European goods were available, they used bone and mussel shell for hooks and harpoons and made their nets and lines from plant fibers. Deer, elk, bear, buffalo and a variety of small game were hunted. Because of the tribe's early trading activities with the French, guns were more readily available and were preferred to the bow and arrow. The Potawatomi moved into the Plains each winter to communally hunt buffalo, but other game was generally stalked by one or two hunters.

Clothing for both sexes consisted of moccasins and loincloth or skirt made from skins (generally deer) for everyday wear. During severe weather a buffalo or bear-skin robe was added. Women sometimes wore a second skin draped under one arm and tied over the other shoulder. Leggings were used by men and women for protection from brush as well as for warmth.

Prior to the acquisition of horses, they traveled by foot or in canoes. Both dugout and bark canoes were used; birch bark in the northern areas and elm bark farther south were formed over a wooden framework. The Indian paddled his canoe from a kneeling position on the bottom.

### Suggested Reading:

Clifton, James A.  
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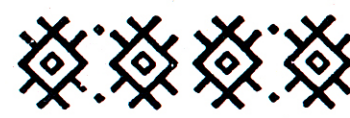


## A Potawatomi welcome to these new members

Abram, Bradley Russel	Carr, Keali Rae	Gohlke, Ryan Daniel	Lamle, Broderick Adam Levi	Myers, Carolyn Joyce	Smith, Charles Fredrick
Abram, Samantha Marie	Chesnut, Brittany Dawn	Gomez, Brandi Reene	Lawson, Chad Loy	Myers, Janelle Rebecca	Smith, Darren Ray
Adrian, Kyah Anne	Chesnut, Jacob Alan	Gonzales, Arthur Melendez	Lawson, Lloyd Raymond	Myers, Ryan John	Smith, Edward Allen, Jr.
Aguilar, Amanda Rose	Chesnut, Joshua Mark	Gonzales, Lee Vincente	Lechner, Masterson Lani Elaine	Nance, Heather Marie	Smith, Kyle Franklin
Aguilar, Cassandra Concepcion	Choate, Jessica Marie	Gonzales, Thomas	Lee, Clifford Odell	Nance, Jeffrey Todd	Smith, Kyle Kenneth
Aguilar, Gustavo Ivan	Clark, Elitzky Tammy Kay	Graham, Cheyanna Logan	Lee, Jay Carter	Nance, Russell Eugene	Smith, Makinzie Lynn
Aguilar, Jesus Vincente	Cline, Darren Eugene	Green, Paige Nicole	Lewis, Stephanie Danielle	Neundorf, Lauren Anne	Smith, Randy J.
Aguilar, Marcoantonio Gonzales	Coder, Christine Candice	Grey, James Michael	Lisle, Katelyn Joyce	<b>New Enrollees</b>	Smith, Staci Nicole
Alfonso, Christopher Todd	Coder, James Alan	Grove, Anthony David	Longan, Jessica Leigh	Newsom, Katlyn Marie	Smith, Tiffany Lynn
Alfonso, Jessica Ann	Craun, Brian Patrick	Grove, Nicholas Damon	Longan, Melissa Anne	Oden, Adam Mark	Soldan, Kyle Christopher
Anderson, William Samuel	Craun, Victoria Lee	Grove, Robert Joseph, Jr.	Longcrist, Isaac Moses	Oden, Christian Shaun	Spencer, Marisa Ryan
Arrington-Sims, Tyeleicha Marie	Danieley, Chad Bruce	Grove, Rosemary Serena	Mabry, Christopher Alan	Oden, Craig Lamar	Stauffer, Cory Lynn
Bailey, Brittany Rachelle	Danieley, Charlie Hugh, III	Groves, Thomas Randal, Jr.	Mabry, Raymond Charles	Ortiz, Benjamin Michael	Stites, Kenneth David
Bailey, Byron Lee, Jr.	Delaney, Michael Sean	Hallford, Melissa Jane	Manning, Dylan Graham	Owens, Rebecca Sue	Story, Roy Craig
Bailey, Jessica Ruth	Delozier, Grove Jennifer Louise	Ham, Krista Gale	Markland, Suzanne Marie	Owens, Tarah Rae	Story, Tanee Juanita
Bailey, John Mark	Dement, Amanda Jacqueline	Hamm, Anthony Shawn	Martin, Alexandra Ramirez	Parrish, Adam Lindsey	Tamashiro, Kyle Kenji
Bailey, Rebecca Gail	Dement, Amy Marie	Hamm, Mathews, Cynthia Kay	Martin, Cole Preston	Pecore, Ronald Frank	Tarter, Jonathan Bradley
Bailey, Stephanie Michelle	Dement, Cris Dale	Hansen, Calandre Anne	Martin, Jay Ford	Pecore, Tyler Thomas	Tarter, Michelle Melissa
Barnett, Katherine Kennedy	Dement, Jack Dale	Hansen, Kelci Dawn	Martin, Ross David	Peregrina, Malatcha Marie	Tashjian, Brian Christopher
Barnett, Rachel Nicole	Dement, Jaz Robert	Hansen, Trey Robert	Martin, Swinehart Pamela Jean	Prince, Bethany Marie	Bourassa
Beavers, Carlee Marie	Dement, Jennifer Lynn	Hardin, Millstid Gayla Joy	Martinez, Meens, Kristi Marie	Reed, Rockey James	Tubby, Erin Michelle
Beavers, Joseph Edward	Dement, Justin James	Hartman, Aaron Wayne	Maulden, Ruth Jeanette	Reed, Sarah Michelle	Turner, Kelly Ann
Beavers, Katherine Jean	Dencer, Joshua Aron	Higdon, My Beth	McCarty, Devin Kenney	Rhodd, Cecil Gene	Vandiver, Brandon Jeffery
Beavers, Rebecca Jo	Dencer, Kenneth Leon, III	Horak, Rickson Wendi Renee	McCoy, Austin Fermon	Ricco, Lehman Susan Yvonne	Vandiver, Breck Carlton
Bisbee, Caitlin Bailey	Detwiler, Denise Jane	Hosp, Erika Dian	McGrath, Taylor Delores	Ricco, Vincenzo Biagio	Vandiver, Brent Phillip
Blair, Ashly Nichole	Detwiler, Jaida Marie	Hout, Ashley Dawn	McGrath, Timothy Ray	Rickson, James Earl	Vandiver, Brian Jean
Blair, Charles David, III	Detwiler, Sasha Rose	Hout, Derek Michael	McMahan, Rachel Lauretta	Roberts, David Mathew	Vandiver, Donald Dean
Blake, Brice Connor	DiBernardo, Christina Caitlin	Hurst, Willie Norman	Melot, Kristi Renee	Roberts, James Harrison	Waddell, Clayton Eric
Bogle, Linda Diane	Doshier, Ryan Eugene	Ingle, Steven James, Jr.	Melot, Rebecca Lynn	Rogers, Tabitha Lynn	Wadlow, Kelly Marie
Bosshart, Melissa Annette	Doshier, Seth Madison	Jackson, Dakota Ann	Merritt, Christopher Daniel	Rogers, Tiffany Ann	Ward, Blake Ryan
Bratcher, Allison Dale	DuPree, Michael Ross	Jackson, Dustin Edward	Meschberger, Michael Aaron, Jr.	Rohr, Holly Beth	Ward, Mark Allan
Bratcher, Sarah Jean	Dykes, Jacob Anthony	Jackson, Jamie Marshella	Meyer, Kenneth David	Rohr, Paul David	Ward, Michael David
Bright, Samuel Joseph	Escobedo, Gonzales Cynthia	Jackson, Rouchell Marie	Miller, Jacob Carroll	Rosas, Monique Nicole	Ward, Tanner Allan
Brock, Bobby Doyle	Anne	Jines, Elizabeth Danell	Miller, Meens, Lori DeAnn	Rosewitz, Emily Grace	Whitecotton, Amy Michelle
Browder, Michael Raymond	Feldman, Judith Diane	Jines, Jade Amber	Millstid, Judy Carol	Sanders, Doshier Kimberly Jean	Whitecotton, Justin David
Brown, Andrew Paul	Frapp, Leasha Mashell	Johnson, Brittany Helen	Mitchell, Emily Elizabeth	Sanders, Trevor Leon	Whitecotton, Karen Kristin
Brown, Thomas Geoffrey	Free, Danielle Rose	Johnson, Candace James	Mitchell, Kristopher Shane	Schoemann, Shannon Lyn	Williams, Moore, Julie Renee
Bruno, Billy Joe, III	Free, Katherine Francine	Kane, Jacob O'Rien	Moore, Robyn Agnetta	Schroeder, Kevin Carl	Willis, Eric DeWayne
Bruno, Kari Renee	Gaines, Brandy Ann	Kane, Joshua David	Morra, Anthony Charles	Schroeder, Marianne Peel	Willis, Kristi Dawn
Buckmaster, Jacob A.	Gaines, Keith Howard-Hess	Kennedy, Kevin Michael	Morra, Browder Dawn Melinda	Sciolla, Samuel Gaetano	Wood, Ashley Nicole
Buckmaster, Jarrod W.	Garver, Chad Everett	Kiker, Nathanael Wesley	Morris, Jamie Don	Sciolla, Thomas Edward	Wright, Julian Michael
Buckmaster, Jeffrey J.	Garver, Cody Nolan	King Miranda Victoria	Morris, Johnathan Charles	Scott, Melissa Kay	Youngblood, Mathews Kelly
Buckmaster, Joseph W.	George, Ariana Star Tulasi	Knox, Jonita Lee	Morris, Joseph Paul	Shank, Lawson, Clarissa Lynn	JoAnn
Cameron, Christine Lynn	George, Austin Latrelle Gene	Koster, Christine Gwen	Morris, Mandi Rani	Shelton, Stephanie Ann	Ziegler, Carl Leslie, Jr.
Camper, Ahnie Elizabeth	George, Ian Indra	Koster, Scott Douglas	Moyer, Wesley Ty	Shumway, Austin Bartley	Ziegler, Lowell Thomas
Caro, Catherine Lynn	Gohlke, Brock Matthew	Kulani, Nicholas Manakea	Myers, Anna Lillian	Smith, Brian Robert	Zuni, Natasha Ann
Carr, Damon Scott	Gohlke, Cara Marie	LaChance, Lindsey Nicole			



## POTAWATOMI WORD LIST



gagan'gadat vai be long legged. pres.	(W)	ngekhwa, nde-gkehwa (H)	ngwébmébt (H)	ibe av there. (W)
ngagan'gada*, ggan'gadé* (H)	gizhagdék vii be dry. pres. gizhagdé	gmewek vii rain. pres. gmewen (H)	gwéknewit vai turn around. pres.	jachamot vai sneeze. pres.
ggengo'wat vta bury s.o. with some-	(H)	gnepshkwé na otter. pl.	ngwéknewi (W)	njacham* (H),(W)
thing pres. ngegneo'wa, nde-	gizhgeke* ni evergreen(?) forest.	gnepshkwéyek* (W)	gwidot vti put in water. pres.	jagdét vii burn. pres. jagdé (W)
ggengo'wa* (H)	loc. gizhgekik (W)	gnonat vta hide s.t. (an.). pres.	ngwidon (H)	je av emphatic. Gin je? How about
ggeshkek vti have s.t. pres.	gijitek vai try. pres. ngejitem, nde-	ngenona, nde-gnona, imp.	gwiiek vai lie in water. pres. ngwijen	you? (H),(W)
ngeshshkan, nde-ggeshkan* (H)	gijitem* (H)	gnosh (H)	(H)	jedmo na chipmunk. pl. jedmoyek*
ggo- pv quickly. Ngego-nsa. 'I kill	gjitwat vta try s.t. (an.); test s.t. (an.).	gokmedas ni sock. pl. gokmedasen*	gwsat vta be afraid of s.o. pres.	(H)
him quickly.' (H)	pres. ngejitwa, nde-gjitwa* (H)	(W)	ngwesa, nde-gwsa (H)	jig- pn near. jig-dopwenek 'near the
gigos na fish. pl. gigozek (W)	gkebyé'at vta mark s.t. (an.) pres.	gokobé ni cucumber. pl.	gzhabgezvat vta heat s.t. pres.	table', jig-wigwamek 'near the
gigorskét vai catch fish. pres.	ngkebyé'a, nde-gkebyé'a* (H)	gokobéyen* (W)	nggezhabgezwa* (H)	house' (H)
ngigorské (H)	gkedot vti hide s.t. pres. ngekdon,	gogit vai dive into water. pres. ngogi*	gzhabosek vti heat s.t. liquid up.	jigbyek av near the shore. (H)
gin na you. (W)	nde-gkedon* (H)	(H)	pres. ngezhabosan* (H)	jigwé ni thunder. (H)
ginan na we, us incl. (W)	gke'wat vta appoint s.o.; choose s.o.	gojek vai hang. pres. ngojen (H)	gzhadzet vai be glad. pres.	jigwémýéw ni rainbow. pl.
gishkbojen ni crosscut saw. pl.	pres. ngek'wa, nde-gke'wa* (H)	gon na snow. loc. gonek* (W)	ngzhades (H)	jigwémýéwen (H)
gishkbojgenen* (W)	gkenat vta hide s.t. (an.) pres.	gsenyak vii be cold (of weather).	gzhaték vii be hot of weather. (H)	jiman ni boat. loc. jimanek, poss.
gishpen av if. (W)	ngekna, nde-gkena* (H)	wej-gsenyak 'towards the place	gzhedék vii be hot to the touch. (H)	njimanem, poss. pret.
giwanit vai be lost. pres. ngiwani	gkéndek vai think; know something.	where it is cold' (H)	gzhé'wat vta strike s.o. lightly. pres.	njimanmben (H),(W)
(W)	pres. ngekéndem, nde-	gtegan ni garden. pl. gteganen* (H)	nggezhe'wa, nde-gzhe'wa (H)	jis ni rutabaga. pl. jisen* (W)
giwébtot vai run back. pres.	gkéndem* (H)	gtegét vai prepare a garden. pres.	gzhékat vai run fast. pres. ngezheka,	jisan* ni (squirrel's) nest. pl. jisanek*
ngiwébtot* (H)	gkéndek vti know s.t.; be acquainted	nggetgé, nde-gtegé (H)	nde-gzhéka, gzhéké (H)	(W)
giwét vai go home. pres. ngiwé (W)	with s.t.; recognize s.t. pres.	gwabtót vai run ashore. pres.	gzhezek vti heat s.t. up. pres.	jo av no; not. Jo wi zhe gégo. No big
giwnét vai wallow around. pres.	ngékéndan, nde-gkéndan* (H)	ngwabto* (H)	nggezhan* (H)	deal. (W)
ngiwné (H)	gkénmat vta know s.o.; be ac-	gwagnesek vii be moldy. pres.	gzhazot vai be hot to the touch. pres.	
giwtabtót vai run around something.	quainted with s.o.; recognize s.o.	gwagnesen* (H)	nggezhes* (H)	
pres. ngiwtabto* (H)	pres. ngekénma, nde-gkénma*	gwdemojgen ni fishhook. pl.	gzhibeknénat vta scratch s.o.'s back.	nkad nid leg. pl. nkadén (H)
giwta'omgot vai ride horseback	(H)	gwdemojgenen (H)	pres. ngezhibeknéna* (H)	kadéngen ni braid. pl. kadéngen
around something. pres.	gkezoit vta hide pres. ngekes, nde-	gwdemojgét vai fish. pres.		(H)
ngiwtat'omgo* (H)	gkes* (H)	ngwedmojgé (H)		kadéngét vai braid hair. pres. nde-
gizes na sun; moon. loc. gizesok*	gkehvat vta choose s.o. pres.	gwébmébtot vai run by. pres.		kadéngé (H)



# INDIAN COUNTRY NEWS

## Prairie Band, Iowas gain federal approval of casino compacts

(From *News From Indian Country*, Late July 1995) — The Iowa Tribe of Kansas and Nebraska and the Prairie Band Potawatomi Tribe cleared their last major hurdle toward the establishment of casinos in Kansas when their gaming compacts were approved by Ada Deer, assistant secretary of the U.S. Department of the Interior Affairs.

Federal authorities have 45 days from the time they receive an Indian gaming compact to act on it. Action on the Iowa compact came on June 23, the 44th day, and approval of the Prairie Band Potawatomi compact occurred on the last day of the allotted period, June 24.

The compacts will allow the tribes to offer roulette, blackjack, poker and most types of card games, craps and most types of dice games, wheel of fortune, and some types of electronic games of choice.

The compacts with the Iowa Potawatomi were approved by the Kansas Legislature on the final day of the 1995 legislative session. This ended three frustrating years of negotiating with a hostile legislature and competing with a strong lobbying effort by the Wood-

lands, a combined horse and dog racing enterprise near Kansas City.

Meanwhile, casino gambling compacts with two other tribes in northeast Kansas were considered June 24 by the Legislative Coordinating Council. The seven-member council approved the compact submitted by the Kickapoo Nation but rejected the compact offered by the Sac and Fox Nation, due to confusion over three parcels of land along Highway 75 owned by the Sac and Fox.

### Gaming facing 'means testing'

(From *Indian Country Today*, July 13, 1995) — Tribes which have gotten an economic shot in the arm from gaming will soon be under closer congressional scrutiny.

The House Appropriations Committee included a "means-testing" provision in its 1996 spending plan for the Interior Department.

Under the bill, the committee has directed the BIA to provide "a detailed assessment of those tribes benefiting from gaming activities."

The report accompanying the bill reads, in part, "The report should provide both the gross revenues from gaming operations by tribes and the amount of federal funding each gaming tribe is receiving."

"Means-testing" of gaming tribes to qualify for federal funds has been increasingly discussed on Capitol Hill with congressional and administration leaders hinting the idea is inevitable, given the current budget crunch.

Most recently, Interior Secretary Bruce Babbitt, Sen. Slade Gorton, R-Wash., chairman of the Senate Subcommittee on Interior Appropriations, and most members of the House Subcommittee on Interior Appropriations, have all said means-testing of gaming tribes will occur.

Tribal leaders say means testing is just another excuse for the federal government to shirk its treaty obligations to tribes.

Rick Hill, chairman of the National Indian Gaming Association, said federal benefits for tribes were not based on need but on historical agreements and treaties reached with tribes.

"The agreements do not become moot should a tribe

gain revenue through gaming or economic development," he said. "In terms of fairness, the federal government was not asking itself if states with successful lotteries should receive reduced funding."

About 225 tribes have gaming businesses, including bingo, in 36 states. Of those, about 115 are casino-type enterprises of various sizes, operating on reservations in 21 states, according to Senate Indian Affairs Committee figures.

### Seminole plan new bingo hall

(From *The Seminole Producer*, Aug. 10, 1995) — The Seminole Nation plans to build a new bingo hall to replace the one at Mekuskey Mission south of Seminole (Oklahoma).

The new hall will be located near the current site, in the tribe's industrial park, according to Leonard Harjo, economic development director for the tribe.

A 29-acre site for a new hall on U.S. 377 was purchased last year, but the Bureau of Indian Affairs is still reviewing the tribe's application to have the

land put in trust for gaming, Harjo said.

"It's the first time we've applied to have land put in trust for gaming purposes," he said.

Harjo said construction on the new hall is expected to start in 30-45 days.

"We're playing in our gym right now, so anything will be better," he said.

"We promised we'd be out in a year, and now we're looking at two and a half," he said.

Harjo said the facility is at least partly to blame for declining attendance since the hall opened.

The new \$425,000 building will seat 500.

"It probably won't be anything palatial," Harjo said.

No opening date has been set.

"Realistically, it shouldn't take six months," he said.

"Our current plan is to build a facility at Mekuskey to better compete with (other bingo halls in) Ada and Shawnee and other places, then work our way toward a different site."

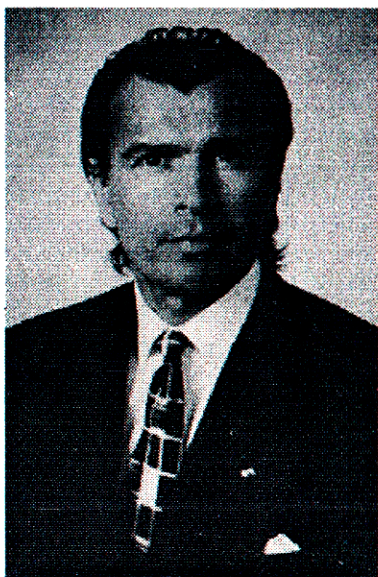
The hall will continue to operate five nights a week, closing on Sundays and Tuesdays, he said.

## Colbert column among winners in national NAJA competition

J.D. Colbert, administrator of the Citizen Band Potawatomi Tribe, was one of three winners in the editorial writing division of the 1995 Native American Journalists Association (NAJA) competition, open to all Native newspapers in the United States and Canada.

The awards were announced at the NAJA Awards Banquet in Bismark, N.D., recently. *HowNiKan* editor Gloria Trotter said she included Colbert's February 1995 "From The Administrator" column, along with entries in two other of the 23 divisions, in the contest without telling Colbert. His February column was about tribal sovereignty as it relates to the ongoing gasoline tax debate in Oklahoma.

"I felt the column was a



J.D. Colbert

powerful piece tying together historic sovereignty issues with

contemporary political situations," Trotter said, "and apparently the judges agreed." Trotter noted that only first place and honorable mention awards are given in the NAJA divisions. First place in Best Editorial was won by Joe Sowmick of *The Tribal Observer*, Mr. Pleasant, Michigan. Colbert's honorable mention was listed next, followed by another honorable mention to Joe Allen of *The Circle*, Minneapolis, Minnesota.

"That is the equivalent of second place," Trotter noted, adding that *The HowNiKan* has been listed among the winners in the competition virtually every time it has entered. "We are very pleased that NAJA has honored J.D., the newspaper and the tribe with this award."

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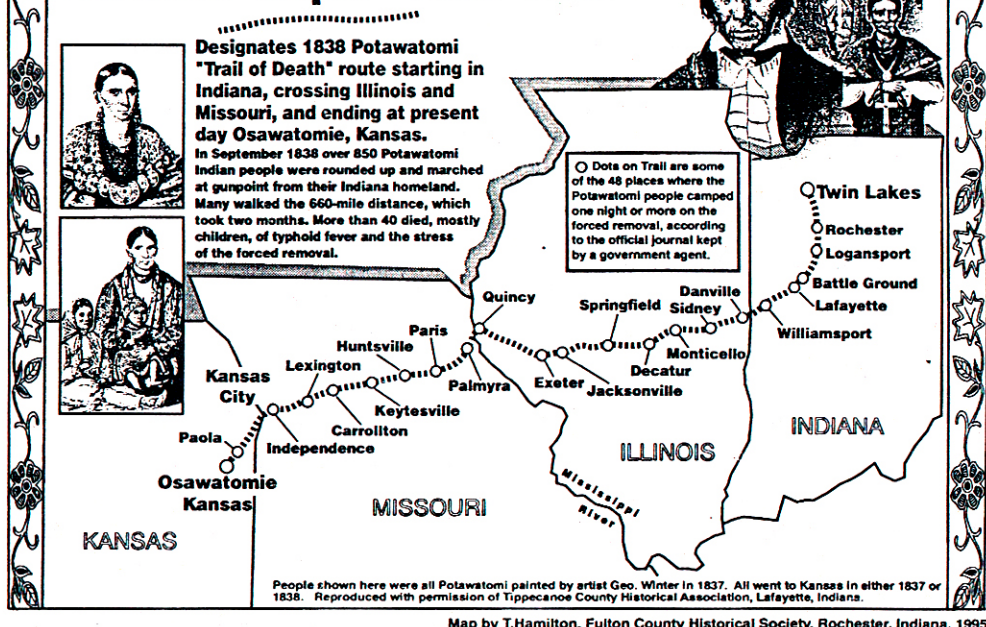
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## Potawatomi "Trail of Death" march: Sept. - Nov. 1838



### New Trail Markers

Seven new Trail of Death historical markers will be dedicated in the coming weeks in Indiana, Missouri and Illinois. A special Trail of Death memorial will be dedicated on the courthouse lawn at Rochester, Ind., on Sept. 16 at 6:30 p.m., and six new historical markers will be dedicated Sept. 30 and Oct. 1 at Palmyra, Missouri; and Quincy, New Berlin, Riddle Hill, Springfield and Decatur, Illinois. The markers are funded by volunteers, non-profit organizations and private individuals. The Trail of Death has been declared a Regional Historic Trail by the state legislatures of Indiana, Illinois and Kansas, and Missouri passed a resolution of support. The project is sponsored by the Fulton County (Ind.) Historical Society under the leadership of society president Shirley Willard and tribal member Dr. George Godfrey.

## Burial fund signup ends, tribal rolls not closing

Less than half of the Citizen Band Potawatomi Tribe's members will be able to take advantage of the new Burial Policy, since Sept. 1 was the deadline for applications.

Although tribal officials originally structured the program to require 75 of the enrolled tribal members to sign up, they struck that requirement when it became apparent that percentage would not be reached and no one would be able to claim the \$1,000 burial expense payment. Instead, the Business Committee voted to set a cut-off date and allow the program to cover all those who signed up before that date (Sept. 1).

Less than 10,000 people had signed up by late July, and the publicity on signing up the new burial insurance program had caused some confusion. "A lot of people think we are closing the rolls," said Tribal Rolls Director Mary Farrell. She stressed that cutting off applications for the burial insurance does not affect tribal enrollment in any way.

**The HowNiKan welcomes contributions from its readers, especially letters to the editor and news of achievements of tribal members. Please mail your submission to Mary Farrell at tribal headquarters.**

**Deadline is the 5th of the month.**

## EDITORIAL COMMENT

### Court ruling mixed blessing

The decision of the United States Supreme Court in *Adarand v. Pena* had some good to it. It affirmed a historically vital tenant of tribal sovereignty: you are a Native American because a federally recognized tribal government enrolled you. Being an Indian is not based on race! It is a legal and political distinction. That is the good part.

The really scary part of the *Adarand v. Pena* decision is the appearance of a willingness by the United States Supreme Court to abandon the doctrine of "stare decisis," a Latin phrase that means that principles of law that have been decided in previous cases are the rule in deciding later ones. This case is a complete reversal of prior government policy. While the Native American dodged a bullet in this decision, the big picture is ominous.

Remember when President Bush asked for a "kinder, gentler America"? Well, his brand of Republican is gone. The leading contender for president next time, Senator Bob Dole, introduced Senate Bill 1085 immediately after the *Adarand* decision. It does away with all forms of preferential treatment in government contracting on the basis of race, color, national origin, or sex. So if S1085 passes, the women's preference programs are gone, the "8a" program is gone, and the state and local minority business incentive programs are gone. Indian preference on Bureau of Indian Affairs or Indian Health services contracts are still legal. Of course, the funding for these contracts was virtually halved. Individual Native American preferences on state and local contracts are probably gone.

The Congress has not been openly hostile to Native American issues, but rather silent lately, except for eliminating funding for youth and elderly programs. The historical position, however is for the Republican Party to favor states rights over any other interest, federal or tribal. With the big metropolitan press in Oklahoma publishing outright lies about the impact of state tax prohibitions on Indian land, and the national press acting as if every tribe in the United States owned a giant gambling casino, the reluctance of the Congress to pass anti-Indian legislation is diminished. Congress will soon give the states some kind of weapon to use against the doctrine of tribal sovereignty. I can just feel it coming. There is too much press telling the "big lie": Indians are rich now, Indians don't pay any taxes, Indians don't help their local communities, Indians don't work, and on and on.

So, what does this all mean? If the President, Congress, and the Supreme Court get together on ways to eliminate Native American incentives, while keeping the restrictions on the tribes' ability to add to our land base and develop reservation/trust land based gaming and other business ventures, we are hurt. The Potawatomi will not be hurt as badly, since we invested or federal funds and gaming earnings in regular business ventures long ago. But some tribes will be devastated. They will be held up as an example of why the states should have jurisdiction on tribal land, because the "tribes can't take care of themselves." Then comes the taxing of tribal activity and land. The 150 year old axiom of Chief Justice Marshall is still true: THE POWER TO TAX IS THE POWER TO DESTROY.

There is a fundamental question here. Does the United States owe anything to individual Native Americans because they were deprived of their primary assets for three generations in a row, allowing no accumulation of wealth or land or location value to benefit the present generations' parents? Have you and I been harmed by the fact that our great-grandfathers lost the land in Kansas, or their fathers lost the land in Indiana? Did your father or grandfather have an allotment in the eastern half of the reservation where the millions of barrels of oil were produced for the last sixty years?

Justice Scalia said this in his opinion on the *Adarand* decision: "Individuals who have been wronged by unlawful racial discrimination should be made whole: but under our Constitution there can be no such thing as a creditor or debtor race ... In the eyes of the government, we are just one race here. It is American." Wake up and smell the coffee, judge. The fact of racial discrimination exists. The history of deprivation on the basis of race exists.

If you are a minority company or individual you have to sell people or other races, buy from people of other races, and borrow from people of other races. You will be regulated by people of other races, and taxed by people of other races. Few of your race are going to be in positions of authority, so the existence of discrimination is not abstract. The guy telling you no, or holding up your permit, or rejecting your goods or services contract is real — and he is doing it right now. Tell him there is only "one race," Judge Scalia. He will laugh at you — or hit you.

If Congress make the leap from the present determination that Indians are "legal and political" entities, to the application of new laws to a "Native American race," we are in for a battle.

— John A. Barrett Jr.